



EPISCOPAL NEWS SERVICE

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March 5, 1992

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92053D

Executive Council tackles revenue shortfall; greet evidence of membership increase

Facing an estimated \$3 million revenue shortfall for the 1992 national program budget, the Episcopal Church's Executive Council adopted a plan to meet the immediate crisis at its February 24-28 meeting in Milwaukee.

Noting that the first step toward belt tightening occurred last fall with significant reorganization and reduction of the national staff, Presiding Bishop Edmond L. Browning presented a three-part plan to address the shortfall. Browning's plan, adopted unanimously by the council, included support for the national staff at 100 percent of the budget approved by the General Convention, support for domestic and overseas diocesan partnerships at 95 percent of the budget, and support for the program priorities of the convention at approximately 65 percent of the budget.

Despite the shaky economic picture, 1990 parochial reports showed that the Episcopal Church had reversed a decades-long gradual decline in membership. New statistics show an increase in membership from 2,442,172 to 2,446,050--or an increase of .5 percent. "There is a great deal of vitality in the life of this church, an enormous amount of energy," Browning said following the meeting. "Turning a curve [in the membership decline] witnesses to that fact. I think the increase will continue," he said. (Page 6)

92054D

Episcopal Church showing signs of growth, according to parochial reports

After decades of sharing membership decline with the rest of mainline denominations, the Episcopal Church registered a gain of over 3,000 members, according to its 1990 parochial reports.

While it is too early to predict a permanent turnaround in the trends, "there are some patterns in the data that suggest that the gain may be more than a meaningless one-year event," said Dr. Kirk Hadaway, secretary of research and evaluation for the United Church of Christ.

Hadaway suggested that Episcopalians should reach out to those who have drifted away from active church involvement and that the church should "increase its emphasis on providing ministry to persons who are in nontraditional families." (Page 9)

92055D

Browning to Nashotah House: Do not let differences split the church

In a sermon during his first official visit to a seminary that has been critical of policies and movements in the Episcopal Church, Presiding Bishop Edmond L. Browning appealed to faculty and students for a vision of unity that transcends differences.

"God has not called us together in order that we may fragment over our differences, shrinking from the challenge of living together in the love which transcends division of any kind," Browning told the congregation at the chapel of Nashotah House, located near Delafield, Wisconsin. "People bound to one another in love must remain bound together in the political structures of our church, for only in that way can they challenge and change one another," he added.

Reaction to Browning's visit was mixed. Some students expressed disappointment that Browning had not specifically affirmed the unique ministry of Nashotah House. However, in an interview after the service, Nashotah House Dean Gary Kriss said that Browning's visit emphasized "that we are all members of the same body, and his visit reminded us of that." (Page 12)

92056D

Dioceses go extra mile in support of national church program

While a few dioceses have voted to withhold funds from the national church as a means to protest policies of the General Convention, other dioceses are going out of their way to meet their commitments. And a few are going beyond their pledge to make a point about stewardship.

The diocesan council in the Diocese of Rochester voted unanimously on February 18 to contribute 10-percent more than their apportionment to the national program. The council adopted a resolution saying that they had increased their support because "we wish to model to our parishes in this dioceses and to their members the importance of giving beyond ourselves. We do not wish to teach our people that, when they are angry because of a decision made by a church body, they should resort to financial blackmail, nor do we wish to teach them that when times are tough we at home come first."

In addition, trustees in the Diocese of Southern Ohio have voted to contribute an extra \$35,000 beyond their apportionment. The funds became available because of a change on assessment of diocesan endowments at General Convention. (Page 13)

92057D

Palestinian negotiators brief Episcopal bishops during Washington luncheon

Nine Palestinian delegates took time out from their current round of negotiations with Israel in Washington, D.C., to share their hopes and frustrations with 10 bishops from the Episcopal Church's Province III during a luncheon on February 26.

Dr. Hanan Ashrawi, an Anglican who has served as spokesperson for the Palestinian delegation during the Arab-Israeli peace talks, told the Episcopal bishops that Palestinians deeply appreciated the Episcopal Church's many expressions of solidarity with Palestinians living under Israeli occupation. Ashrawi said that Palestinians were eager for substantive negotiations, and she expressed her delegation's frustration at what she said were Israel's recent intensification of arbitrary detentions and mass curfews.

The bishops relayed greetings from Episcopal Church Presiding Bishop Edmond Browning, and signed an open statement to President Bush commending his administration's decision to link Israel's request for housing loan guarantees with an end to Israel's settlement activity in the occupied territories. (Page 15)

92058D

Urban Caucus calls Episcopalians to envision a post-racist church

Participants at the February annual gathering of the Episcopal Urban Caucus (EUC) in Cincinnati urged the Episcopal Church to face the reality of racism, to repent, and to lead the way to a post-racist society.

Participants analyzed results of the racism audit at the 70th General Convention, revealing a powerful mandate for the church to improve its behavior on racial and ethnic reconciliation. The EUC pledged to monitor the church's progress in addressing racism at all levels, to develop a common definition of *racism* and *multiculturalism*, and to collect and disseminate successful models of current anti-racism work to the wider church.

Several participants expressed concern that budget cuts in national church program due to limited financial resources may threaten the Episcopal Church's ability to respond to the overwhelming need in the inner cities. "Our job is to hold our church's feet to the fire until we live into our collective responsibility to feed, heal, and liberate those who are in any kind of bondage," said Diane Porter, executive of Advocacy, Witness, and Justice Ministries at the Episcopal Church Center in New York. (Page 17)

92059D

New cluster at Church Center will address unique problems of clergy

In response to a resolution from General Convention at the direction of the presiding bishop, a new cluster has been formed at the Church Center to address the unique problems of the ordained ministry.

"We are struggling to make sense of complex, systemic issues such as employment, relationship between clergy and bishops, clergy and their congregations, and the whole issue of leadership," said Bishop Harold Hopkins, Jr., director of the Office of Pastoral Development and coordinator of the new cluster.

"We have not been organized, as a national church, to look at the long-term issues surrounding the ordained clergy in a rapidly changing world," Hopkins added. In addition to his office, the cluster will include the Board for Theological Education, the Church Deployment Office, the Council for the Development of Ministry, and a liaison with the Cornerstone Project of the Episcopal Church Foundation. (Page 19)

92060D

First woman ordained to Anglican priesthood dies at 84

The Rev. Florence Tim Oi Li, the first woman ordained to the Anglican priesthood while serving parishes in China during World War II, died in Toronto on February 26 at the age of 84.

Born in Hong Kong, Li studied theology in Canton and was ordained a deacon in the Portuguese colony of Macau. Bishop R.O. Hall of Hong Kong ordained her to a ministry among refugees. The ordination was not recognized by the archbishop of Canterbury or the Lambeth Conference of Anglican bishops in 1948, and Li was asked not to function as a priest--but she never resigned her orders.

"History will judge that her ministry, her humility and courage, played a major part in the acceptance of the ordination of women to the priesthood as part of the Anglican tradition," former Archbishop of Canterbury Robert Runcie said in a message read at the funeral service at St. John's Chinese Congregation in Toronto. (Page 20)

92065D

Presiding Bishop's Fund helping Russian Church minister to the sick

A team of six Episcopalians took supplies to St. Xenia's Hospital in St. Petersburg, the first charitable hospital established since the 1917 Revolution.

"We thought this fact-finding trip was an excellent opportunity for us to continue our commitment to the Russian people," said the Rev. Bill Caradine, assistant deputy of the Presiding Bishop's Fund for World Relief.

The fund gave a \$100,000 grant to Patriarch Alexy II on his recent visit to the United States to help the Russian Church meet overwhelming new challenges in a radically changing Society. (Page 34)

92053

Executive Council tackles revenue shortfall; greet evidence of membership increase

by Jeffrey Penn

Facing a significant revenue shortfall for the 1992 national program budget, the Episcopal Church's Executive Council responded as any local vestry would--it adopted a plan to meet the immediate crisis and began to address long-range concerns.

While council members were resigned to cut the national program budget as the economic recession buffeted the church, they were also buoyed with positive signs in the recent parochial reports that registered a net increase in membership during 1990.

"We are focusing on enabling the dioceses and parishes for ministry, and we celebrate the fact that the ministry of local congregations is growing ever stronger," said Presiding Bishop Edmond L. Browning in his address from the chair to the February 24-28 meeting in Milwaukee. (See full text of address in the Newsfeatures section.)

Browning challenged council members to take seriously their role as planners for the wider church. "We are responsible for discerning the signs of the times," he said. "We need to map the terrain as we plan for the future."

The Executive Council must continue to address concerns of the local church, Browning said, "facing and prudentially anticipating the economic realities. We must pay attention to where the needs are and how we can respond. We must look at the problems, knowing that we are called to be part of the solution."

Browning noted that the first significant step to trim operating costs took place last fall, when the national staff was reduced by 52 positions. "The reorganization and downsizing that took place last fall after General Convention have committed us to making creative changes in how we do business," he said.

\$3 million shortfall

In an extensive report to the 38-member council, church treasurer Ellen Cooke said that responses from 75 of the church's 119 dioceses indicated an approximate \$3 million shortfall in contributions to the national program.

Cooke presented an annotated summary of each diocese in the church, citing three factors that contributed to reduced financial support: dioceses and

parishes were funding more local projects, the national economic recession was squeezing funds at all levels of the church, and four dioceses were withholding funds to register dissatisfaction with perceived liberal trends in the church.

In response to a plan outlined by the presiding bishop and refined by the council's standing committee on administration and finance, the council unanimously adopted an amended budget for 1992 that included

- support for the current national staff at 100 percent of the budget adopted by the 70th General Convention. (However, 10 vacant positions on the staff will not be filled unless additional funds are received.);

- support for overseas and domestic dioceses at 95 percent of the budget--including the diocesan ministries of the Episcopal Council on Indian Ministries and Coalition 14, black colleges, ecumenical partners (National Council of Churches, World Council of Churches, and the Anglican Consultative Council), direct support of partnerships with dioceses in the Anglican Communion, and *Episcopal Life*;

- support for program priorities at 65.4 percent of the 1992 budget. (A reallocation of funds based on program priorities will be proposed by the presiding bishop and his staff, and will be presented for approval at the next meeting of the council in June.)

Although the full details of the reallocation will not be complete until late March, the chair of the committee on administration and finance, Canon Roswell Moore of Northern California, suggested that national programs that support "resource material development, networking, and direct grants to dioceses" may feel the budget cuts most directly.

One member of the council warned that the budget cuts could have a drastic impact on the church's mission. "I think every sensitivity must be utilized that [the budget cuts] are not a further erosion of confidence that the Episcopal Church be identified with the downtrodden," said the Rev. Austin Cooper of Cleveland.

'Destructive to the polity of the church'

In a move similar to letters written by parish stewardship committees, the council voted to send a message to all bishops and deputies of the church expressing gratitude for the "sacrificial commitment of the dioceses in accepting their apportionment," but recognizing "a sense of frustration by some dioceses" that feel excluded from access to the decision-making structures of the church at the national level.

However, the council expressed "deep regret" that, after budgets have been adopted by the General Convention, "some dioceses would choose not to

accept their apportioned fair share as a form of protest" and that "some dioceses are unilaterally determining their own methods of establishing their fair share for the support of the national church in contradiction to the plan for apportionment and assessment adopted by the General Convention."

Several council members warned that a decision by dioceses to withhold funding sets a bad precedent for stewardship. "This is destructive to the polity of the Episcopal Church," said Bishop Charlie McNutt of Central Pennsylvania.

'Turning a curve'

Despite the shaky economic picture, 1990 parochial reports showed that the Episcopal Church had reversed a decades-long gradual decline in membership. New statistics show that the church increased membership from 2,442,172 to 2,446,050--or an increase of .5 percent. (See separate story.)

Calling the figures "bits of encouragement," Canon Roswell Moore pointed out that financial contributions per household per week increased across the board, and "church school enrollment is up across the country."

"There is a great deal of vitality in the life of this church, an enormous amount of energy," Browning said during a conversation with the press. "Turning a curve [in the membership decline] witnesses to that fact. I think the increase will continue," he said.

Browning credited "a focus and understanding of the baptismal covenant and the ministry of the laity during the last decade" for the membership growth.

Retreat helped members make tough decisions

Many council members credited a retreat prior to the Milwaukee meeting for laying the groundwork to make tough decisions. The three-day retreat, part of the council's long-range planning process, sought to tap faith stories and stories about local mission in a process to establish long-range goals.

Bishop Ruston Kimsey of Eastern Oregon, chair of the council's standing committee on planning and development, said that the retreat "created an environment to listen to God and one another in ways that build trust...that would help us decide on future issues for the church." He said that the retreat affirmed the baptismal covenant as the "linchpin and barometer for mission discernment issues and how they affect the budget for the next triennium."

"There is no substitute for coming together in prayer, silence, Bible study, and the sharing of faith journeys to build trust," Kimsey added. "The council put in practice what we long to see in the church--as many voices as

possible speaking to one another in that kind of environment."

One result of the retreat, Kimsey said, was a recognition that the council needs to develop a closer relationship with dioceses. "We need to hear first-hand what is happening on the local level, and how we on the national level can affirm that mission."

Dyer wins election to ACC

After five ballots, Bishop Mark Dyer of Bethlehem (PA) was elected to serve as the episcopal representative to the Anglican Consultative Council. Dyer will fill the position previously held by Presiding Bishop Edmond Browning. Bishop James Ottley of Panama will serve as alternate to Dyer.

In other action, the council adopted resolutions

- calling upon the United States government to halt repatriation of Haitian refugees and granting them Temporary Protected Status;
- joining the Anglican Church of Canada in opposition to the proposed James Bay II Project, a vast network of hydroelectric power plants that would threaten environmental destruction and damage the culture and livelihood of indigenous peoples;
- urging dioceses, clergy, vestries, and local congregations to encourage cable TV companies to carry the Vision Interfaith Satellite Network (VISN); and
- approving invitations to 18 persons representing Anglican and ecumenical partners to attend the upcoming Partners in Mission Consultation next spring.

92054

Episcopal Church showing signs of growth, according to parochial reports

by James Solheim

Buried among the reports at the recent meeting of the Executive Council in Milwaukee was a piece of good news. After years of decline, the Episcopal Church registered a gain of 3,084 members, as reflected in the 1990 parochial statistics report.

In analyzing trends in the church from 1950 to 1990, Dr. Kirk Hadaway said that it is too early to predict a significant turnaround, yet "there are some patterns in the data that suggest that the gain may be more than a meaningless one-year event."

Hadaway, the United Church of Christ's secretary of research and evaluation, pointed to "steady improvements in most areas, but particularly important were gains in the number of child baptisms and persons transferring in." Loss of membership through death, transfer, and inactivity decreased to provide an "improved balance of gains over losses."

While the 1980s were difficult for most mainline denominations, Hadaway debunked what some have called a "conservative resurgence" in the midst of mainline decline. He said that growth among conservative denominations has "dropped greatly since the late 1950s" and that many of those churches "are now teetering on the brink of decline."

The slowing down of growth among conservative churches and the continuing decline among most mainline churches are due largely to

- a decline in the birth rate;
- changing family and household structures;
- the defection of young adults;
- an increasing number of marginal members, who identify with the church but don't belong; and
- a decrease in activities that reach people.

Long-term trends and implications

Membership in the Episcopal Church began to decline in 1966, according to statistics, and the losses were particularly serious in the late 1960s and early 1970s. After some letup in the late 1970s, the situation was worse in the 1980s--"even if we take into consideration the 1986 reporting change" that tightened the definition of what constitutes active church membership.

While declines in the Episcopal Church were shared by other mainline denominations--and were actually worse for Presbyterians and Disciples of Christ--the Episcopal Church is unique in some aspects of its decline, according to Hadaway.

"Episcopal Church members tend to be older than the average church member in the United States," and they are "more educated, more affluent; also, they have smaller families, and they tend to be theologically liberal," Hadaway observed. Movement in and out of the denomination is also very noticeable in the Episcopal Church, and "today, there are almost as many adults who call themselves Episcopalians, but who are not church members, as there are baptized adults on your church rolls."

The existence of millions of "unchurched" persons who retain an Episcopal Church identity "suggests an opportunity," Hadaway believes. These marginal members are not angry with the denomination but "have drifted away from active involvement, or they were never active in the first place. Yet they may be responsive to an invitation to active involvement, and their identity suggests that they may be more open to an invitation from the Episcopal Church than from anyone else."

More individuals than families

The "huge increase in the number and proportion of persons living alone in the United States" has also influenced the membership trends in the Episcopal Church, Hadaway said in his report. "The net result is that the denomination is slowly becoming less family-dominated. This is a positive sign because it reflects some success in reaching, or retaining, single adults."

The direct implication is that "all denominations must increase their emphasis on providing ministry to persons who are in nontraditional families. They were once the exception--but now they are the rule. This expanding segment of the population is critical to the future of the church."

Membership patterns vary by region, according to the report. Provinces 3 and 4 (middle Atlantic and southern states) actually showed net gains over the last two years. Declines were most serious in the states of the Midwest, the Northern Plains, and the Southwest (Provinces 5, 6, and 7).

Hadaway said that the trends generally followed patterns of population growth and decline. The South combines substantial growth with a subculture that is "more supportive of institutionalized religion than any other region."

"Christian education seems to be extremely important for denominational loyalty, and efforts to strengthen it should be made in areas where it is weak," Hadaway concluded. He argued against suspending Christian education efforts during the summer or holding church school at the same time as worship because it tends to eliminate church school for adults.

Among his recommendations, Hadaway said that the Episcopal Church should

- pursue new church development models;
- evaluate existing church programs for bias against nontraditional households;
- find new ways to invite lapsed Episcopalians back to church;
- emphasize Episcopalian distinctiveness in educational programs; and
- accentuate and reinforce the "meaningfulness" of worship services.

92055

Browning to Nashotah House: Do not let differences split the church

In a sermon during his first official visit to a seminary that has been critical of policies and movements in the Episcopal Church, Presiding Bishop Edmond L. Browning appealed to faculty and students for a vision of unity that transcends differences.

"God has not called us together in order that we may fragment over our differences, shrinking from the challenge of living together in the love which transcends division of any kind," Browning told the congregation at the chapel of Nashotah House, located near Delafield, Wisconsin.

"I have become convinced that the passionate clash of ideas and beliefs is a sign of health among us, not a sign of sickness," Browning said. "People get exercised about the church because they love the church."

Nashotah House has been criticized for a policy that excludes women from celebrating the Eucharist. An attempt to alter the policy last spring fell short when bishops associated with the Episcopal Synod of America (ESA) gained a majority on the board of trustees.

Although Browning did not refer to the past controversies, he urged members of the community to join him in a spirit of reconciliation: "I need--and I am certain that we all need--to experience again and again the paradox of reaching out in love to those with whom [we] disagree."

In what may refer to the Missionary Diocese created by the ESA, Browning expressed his opposition to "measures that would diminish the opportunities...to confront our differences together, under the roof of the household of God."

"People bound to one another in love must remain bound together in the political structures of our church, for only in that way can they challenge and change one another," Browning added.

Witnessing within the church

In an interview after the service, Nashotah House Dean Gary Kriss said that Browning's visit emphasized "that we are all members of the same body, and his visit reminded us of that."

Kriss has stressed that Nashotah House is independent of any organization in the Episcopal Church--including the ESA--and that his original invitation to Browning spelled out the place of Nashotah House within the life of the church. "We [Nashotah House] have a particular witness to make, and

are proud to stand where we do, but it is my firm commitment to make that witness within the Episcopal Church."

The wife of one student reported that the anticipation of Browning's visit stirred discussion within the Nashotah House community. One faculty member apparently suggested that it was a "matter of conscience" whether to receive communion at a Eucharist where Browning was present, since Browning had taken part in the consecration of Barbara Harris as a bishop.

Although some members of the faculty and students apparently did not receive communion, Kriss warned against interpreting that as significant. "We don't all always choose to receive communion at every opportunity," he said.

'Didn't pull any punches'

One student who preferred to remain anonymous said that he was disappointed that Browning had not "made a public affirmation of our ministry. If there are no outcasts in the church, why didn't he specifically affirm our special place in the church?" he asked.

Christopher Keough, a middler student from the Diocese of Milwaukee, said that it was "very exciting just to have the presiding bishop here." Keough described Browning's sermon as very pastoral, but added that Browning "didn't pull any punches."

Bishop Roger White of Milwaukee told the *Milwaukee Sentinel* that Browning's homily was "very appropriate...in an institution that sees itself as marginalized by other members of the church."

--Catherine Boyd, director of communication for the Diocese of Milwaukee, contributed to this report.

92056

Dioceses go extra mile in support of national church program

by James Solheim

While a few dioceses have voted to withhold funds from the national church as a means to protest policies of the General Convention, other dioceses are going out of their way to meet their commitments. And a few are

going beyond their pledge to make a point about stewardship.

The diocesan council in the Diocese of Rochester, for example, voted unanimously at its February 18 meeting to increase its contribution to the national program by \$20,300, or 10 percent higher than the apportionment.

"We are troubled by those dioceses who have decided to reduce their giving to the mission of the national church," the council said in a resolution.

The resolution said it seemed "odd" that some dioceses would reduce their giving "because they were angry at the General Convention" when it is the dioceses themselves that constitute the General Convention.

The resolution also challenged what it called the mentality that "local mission comes first." Instead of dying to self-centeredness to "become part of a new creation in Christ," some dioceses are demonstrating "personal, parochial, or diocesan self-centeredness."

"We increase our pledge because we wish to model to our parishes in this diocese and to their members the importance of giving beyond ourselves," the council said. "We do not wish to teach our people that, when they are angry because of a decision made by a church body, they should resort to financial blackmail, nor do we wish to teach them that when times are tough we at home come first."

Bishop William Burrill of Rochester said in an interview that he was particularly worried that dioceses withholding funds were "teaching some horrendous stewardship principles. We are losing touch with the importance of our offering and why we do it," he added. Burrill is convinced that dioceses withholding funds "could suffer major damage."

According to several council members involved in presenting the resolution, the action stems from a conviction that there is "too much negativism against General Convention and the national church," said Ralph Groskoph. "The mission of the church is outreach--and if we can't reach out to the national church and beyond we are not doing our Christian mission," he added.

Although the diocese has its own trouble balancing budgets, "We are a national church and responsible for a program that goes beyond our differences," added the Rev. Richard Comegys, rector of St. Stephen's Church in Rochester. "We are wrestling with the same issues as a diocese and a national church--and we were eager to affirm that connection in mission."

Southern Ohio makes additional grant

The Diocese of Southern Ohio has decided not to take full advantage of a change in the funding formula approved by the General Convention last summer. While reducing the apportionment formula from 4 percent to 3.75

percent, General Convention also eliminated an assessment on diocesan endowments. In Southern Ohio's case--with the William Cooper Procter Memorial Fund generating about \$1.5 million annually--the assessments based on the endowments dropped by more than \$58,000.

In December, the trustees of the diocese voted unanimously to return \$35,000 to the national church as a voluntary gift. While that is nearly \$24,000 less than last year, it still represents more than the revised formula had requested.

Said one diocesan official, "It has long been the policy of this diocese to pay its national church pledge--and when possible to pay more than is asked as a sign of good stewardship."

92057

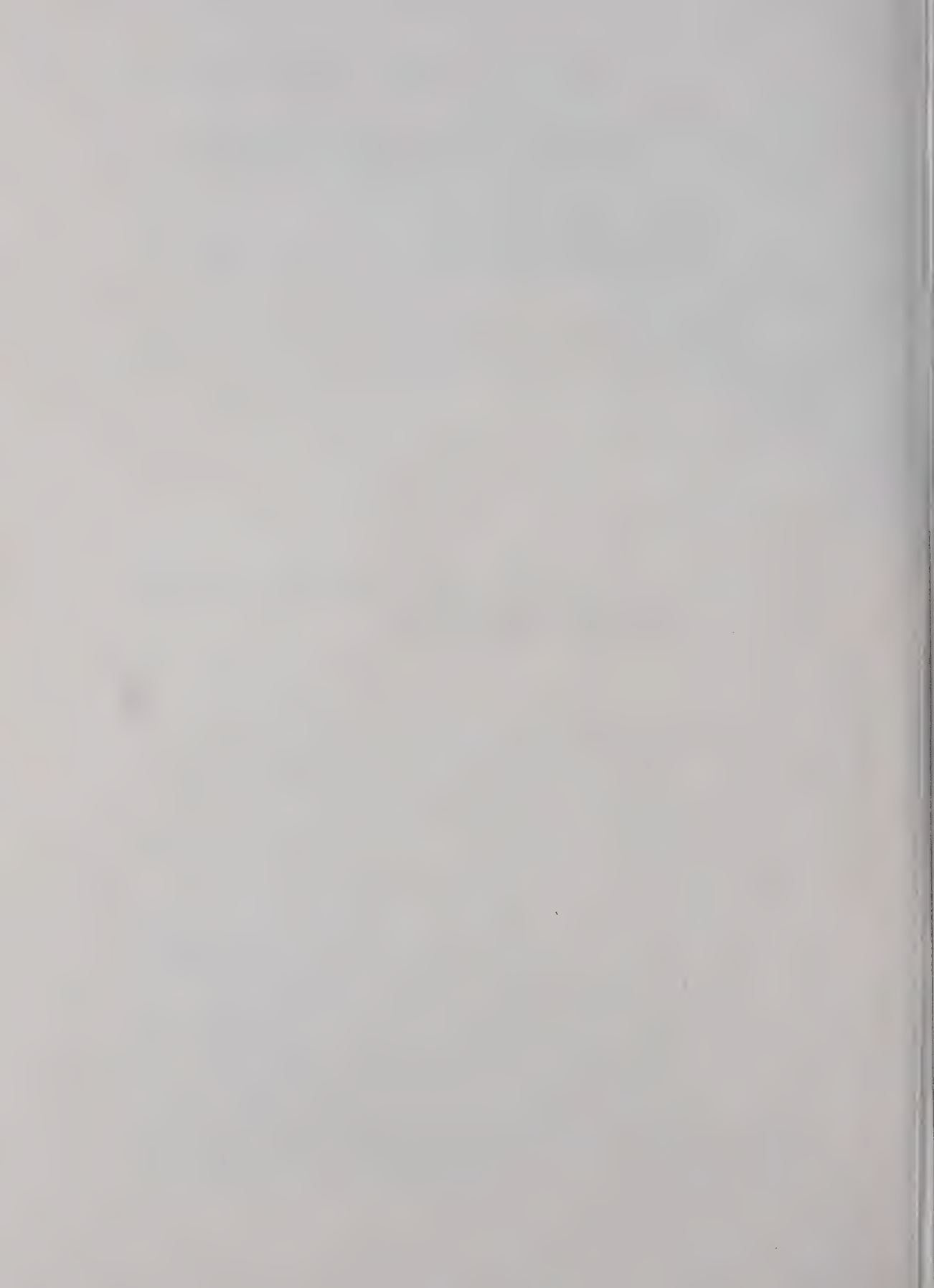
Palestinian negotiators brief Episcopal bishops during Washington luncheon

by Roger Gaess

Palestinian delegates recently took time out from their current round of negotiations with Israel in Washington, D.C., to share their hopes and frustrations with 10 bishops from the Episcopal Church's Province III.

"The Palestinians are scratching for every inch of ground [in the negotiations]," said Bishop Allen Bartlett, Jr., of Pennsylvania, who hosted the luncheon that brought the nine Palestinians and the bishops together on February 26 during Province III's annual synod meeting.

Dr. Hanan Ashrawi, an Anglican who has served as spokesperson for the Palestinian delegation since the Arab-Israeli peace talks began in Madrid last October, told the bishops and their wives that Palestinians deeply appreciated the Episcopal Church's many expressions of solidarity with Palestinians living under Israeli occupation. She said that Palestinians were eager for the kind of substantive negotiations that would enable them to achieve full autonomy from Israel but that the Israelis had not progressed to that stage. Acknowledging the key role played by the Bush administration in forging peace talks, Ashrawi expressed her delegation's frustration at what she said were Israel's intensification of arbitrary detentions and mass curfews



during the course of negotiations.

The bishops relayed greetings from Episcopal Church Presiding Bishop Edmond Browning.

Bishops sign statement

The bishops and their wives also signed an open statement to President Bush commending his administration's decision to link Israel's request for housing loan guarantees with an end to Israel's settlement activity in the occupied territories. Affirming the recent statement addressed to Bush by Browning and 14 other church leaders (see February 7 ENS), the bishops said, "The continuation of settlements poses an enormous obstacle to this fragile peace process."

"We seek peace and security for Israel as we seek justice and self-determination for Palestinians," the statement said. "Neither cause will be served by making loan guarantees while settlements continue to be built and expanded on land occupied since 1967."

Dr. Betty Coates, a staff officer at the Episcopal Church's Washington Office, said that this was the largest and highest-level delegation of church leaders that the Palestinians have met with to date.

The meeting represented the culmination of efforts begun some two years ago. The Province III bishops had planned to hold their annual synod in the Holy Land last year, but the Persian Gulf War prompted cancellation of those plans. More recently, Bishop Samir Kafity, president-bishop of the Episcopal Church in Jerusalem and the Middle East, had sought to introduce Ashrawi to Episcopal Church officials. When a break in the bishops' synod schedule coincided with a brief lull in the peace negotiations, the luncheon became a reality.

--Roger Gaess is on the staff of the Episcopal News Service.

92058

Urban Caucus calls Episcopalians to envision a post-racist church

by Ariel Miller

Black, white, Asian, and Spanish-speaking Episcopalians representing regions from the Dominican Republic to the state of Washington challenged each other to envision a "post-racist church" at the annual meeting of the Episcopal Urban Caucus (EUC) in Cincinnati, February 26-29.

Participants addressed the theme "A Church for All Races, a Church to End Racism," calling each other and the wider church to face the reality of racism, to repent, and to lead the way to a post-racist society.

Bishop Herbert Thompson of Southern Ohio described the Episcopal Church as "wonderfully placed and poised to lead a fractious, tribalistic, fearful nation and world into a new day." He called on participants to "appreciate, receive, welcome, and enable the gifts that each of us brings."

Thompson asserted that there is a built-in flexibility in Anglicanism to respond to different cultures. "In America we have often assumed that the Anglican liturgical and theological traditions don't adapt well to other cultures--yet the reality is overwhelmingly to the contrary," he said.

Responding to Thompson's address, delegates spoke passionately of the tension they experience between the reconciling potential of the Episcopal Church and the reality of the current situation. Spanish-speaking participants, for example, expressed anguish at the persistent stereotypes and even invisibility attached to Episcopalians who are labeled "Hispanic," although they come from an immense diversity of ethnic, cultural, and geographical backgrounds.

"We agreed that there is a sense of superiority if we approach racism from the point of view of 'accepting' one another," said Pat Simpson-Turner of the Union of Black Episcopalians in the Diocese of Chicago, describing the debate in a workshop on multicultural parishes. "The idea of 'embracing' fits better. Instead of the 'melting pot,' we prefer the salad bowl image, where each ingredient has an individual taste," Simpson-Turner said.

Limited resources may threaten urban ministry

Some participants said that limited financial resources on the national level may threaten the Episcopal Church's ability to respond to the overwhelming need in the inner cities.

"The future of the empowerment ministries would appear to be quite grim," said Diane Porter, the executive of Advocacy, Witness, and Justice Ministries at the Episcopal Church Center in New York. Porter addressed the EUC following the decision by the Executive Council to reduce financial support for national programs by 35 percent.

"Our job is to hold our church's feet to the fire until we live into our collective responsibility to feed, heal, and liberate those who are in any kind of bondage," Porter insisted.

Review of General Convention racism audit

The Rev. Canon Edward Rodman of Massachusetts reviewed resolutions regarding racism from the General Convention, and the results of the racial audit questionnaire filled out by the General Convention delegates.

Although the audit revealed some telling differences among ethnic groups in their perceptions of the church, delegates to the convention in Phoenix agreed overwhelmingly (82 percent) that the Episcopal Church is called to fight for cultural diversity.

The audit also revealed that 62 percent of General Convention participants agreed that issues facing people of color are often referred to committees for further study rather than receiving direct action. Furthermore, 70 percent of the audit's respondents felt that the church was paying inadequate attention to the problem of racism in the church.

Since more than 73 percent of the survey respondents were white, the results revealed a powerful mandate for the church to improve its behavior on racial and ethnic reconciliation.

One participant suggested that the defeat of a paid holiday honoring Martin Luther King, Jr., by Arizona voters was an ironic twist of providence for the General Convention. "That's why the Episcopal Church spent at least some time on institutional racism," said Byron Rushing of the Diocese of Massachusetts.

EUC to monitor progress on racism

The EUC will work with the national church on implementing diocesan racial audits and helping dioceses to adopt General Convention's resolutions on racism as their own. In addition, the EUC will monitor the national church's progress on racism.

At the final session of the meeting, participants and the board laid out the EUC's work for the year ahead. Their goals include adopting a common definition of *racism* and *multiculturalism*, and collecting and disseminating models of current anti-racism work.

--Ariel Miller is assistant editor of *Interchange*, the newspaper of the Diocese of Southern Ohio.

92059

New cluster at Church Center will address unique problems of clergy

by James Solheim

In response to a resolution from the Phoenix General Convention, a new cluster is being formed at the Church Center for "more efficient, creative, and effective coordination and administration of all functions relating to ordained ministry" (Res. A036A).

"Old vulnerabilities are being raised to new heights in our society as all institutions engage in self-analysis and change," said Bishop Harold Hopkins, Jr., executive director of the Office of Pastoral Development and coordinator of the new cluster.

"We are struggling to make sense of complex, systemic issues such as employment, relationship between clergy and bishops, clergy and their congregations, and the whole issue of leadership," Hopkins said in an interview. "And we are making some substantial progress in many areas."

"We are caught in the same trends as the rest of society and must ask what it means to be a leader at a time when people are suspicious of their leaders. And how do we deal with the issues of dissatisfaction, disappointment, and high expectations over the issue of leadership?" the bishop asked.

"We have not been organized, as a national church, to look at the long-term issues surrounding the ordained clergy in a rapidly changing world," Hopkins said.

Impetus for formation of the cluster came directly from the presiding

bishop. In addition to the Office of Pastoral Development, other participants in the new professional ministry development cluster are the Board for Theological Education (directed by the Rev. Preston Kelsey II); the Church Deployment Office (the Rev. James Wilson); and the Council for the Development of Ministry (the Rev. John Docker, field officer and coordinator).

The Rev. James Fenhagen, dean of General Seminary, who will become the program director of the Cornerstone Project in September, will serve as a resource to the cluster. The Cornerstone Project is an initiative of the Episcopal Church Foundation that seeks to strengthen the ordained ministry.

"This new cluster connects all the offices of the church that have primary responsibility for clergy development and support," Hopkins said in expressing his hope that the cluster will coordinate and intensify the church's ability to deal with the issues.

92060

First woman ordained to Anglican priesthood dies at 84

The Rev. Florence Tim Oi Li, the first woman ordained to the Anglican priesthood, died in Toronto on February 26 at the age of 84. Born in Hong Kong, Li studied theology in Canton, intending to serve the church as a lay worker but was called to the ministry and ordained a deacon in the Portuguese colony of Macau during the Japanese occupation of China during World War II.

During her ministry to refugees fleeing Hong Kong, Li was permitted by her bishop to celebrate the Eucharist. Hearing of Li's work with refugees, in 1944 Bishop R.O. Hall of Hong Kong called Li to a meeting in Xing Xing, behind the Japanese lines. After several days of meetings marked by intense prayers, Hall decided to ordain Li to the priesthood.

The ordination did not sit well with the Anglican Communion. Bishop Hall was censured, and Li was told not to function as a priest. She did not resign her orders, however, since she felt orders are a gift from God and cannot be revoked. During the Cultural Revolution she worked on a chicken

farm and participated in the renewal of the church in China when the revolution collapsed. She later ministered to a congregation of about 1,000 in Guangzhou.

Archbishops of Canterbury Temple and Fisher did not recognize her orders, nor did the Lambeth Conference of 1948. But 40 years later, in a special service at Westminster Abbey, she was hailed by Archbishop Robert Runcie for her "selfless ministry as an example to us all."

Li participated in the ordination of Barbara Harris as the first woman bishop in the Anglican Communion and has become something of a folk hero to women throughout the church who are seeking ordination.

After her ministry in China, Li retired to join members of her family in Canada.

Among those sending greetings to be read at a Eucharist of the Resurrection celebration on March 2 at St. John's Chinese Congregation in Toronto were Archbishop of Canterbury George Carey, Canon Sam van Culin of the Anglican Consultative Council, former Anglican bishop K.H. Ting of the Chinese Christian Council, and Runcie.

Runcie said that Li held a "fine place" in the story of the Anglican Communion. "History will judge that her ministry, her humility and courage, played a major part in the acceptance of the ordination of women to the priesthood as part of the Anglican tradition."

92061

Press Alert: Special House of Bishops meeting in Kanuga

The House of Bishops is holding a special meeting, March 9-13, at the Kanuga Conference Center in North Carolina. Following the meeting, the Episcopal News Service and *Episcopal Life* will meet with the presiding bishop and several bishops he has appointed for a debriefing. ENS will FAX a news story to diocesan editors (and post it on Epinet) on the Friday afternoon following the debriefing. A full news story will appear in the regular edition of the news service on March 20.

Interest in the meeting is running high in the church. Bishop Sam Hulse of Northwest Texas, who is chair of arrangements for the meeting, said that response to the presiding bishop's invitation has been "tremendous,"

with a total of 158 bishops so far registered to attend.

Hulsey also expressed some concern that the church is expecting too much from the meeting. "Don't expect us to make a quick pronouncement on all the issues facing this church," he said in an interview. "This is an important listening time for us, not a time for simple solutions."

Hulsey said that the meeting, which stems from some misunderstandings at the House of Bishops meeting at last summer's General Convention, will seek some clarity around issues such as collegiality. "We are working on how we can relate to each other as bishops--and take our proper leadership position in the mission and ministry of this church."



news briefs

92062

British church leaders protest Trident missile

Over 100 British church leaders signed a document protesting their government's decision to upgrade its deployment of submarine-launched nuclear missiles. Sixteen bishops of the Church of England and two bishops of the Scottish Episcopal Church were among those declaring opposition to Britain's move to replace its Polaris missiles with Trident missiles. Anglican bishop of Manchester Stanley Booth-Clibborn, one of the protest signatories, said, "Britain [is] proposing an escalation at a time when we should be trying to ensure a reduction in the number of such weapons."

Seminary leader urges diversity of religious opinion

"Unless we can find a way beyond our present internal divisions and anger, the mission we have been given as a church will be continually distorted and blocked," the Very Rev. James C. Fenhagen recently told a gathering of the Episcopal Church Foundation. Fenhagen, dean and president of General Theological Seminary, warned that various fears "cause us to narrow our vision" in a way that discourages "creating hospitable space where theological opinion can deepen." He pointed in particular to a reluctance to learn from the secular world. While emphasizing that "we are bound together" through Christ's Resurrection, Fenhagen urged Episcopalians to contribute their "Christian understanding of reality...to the emerging discoveries" of our technological age.

Kenyan church leaders wary about Muslim party

Prominent Christians in Kenya have expressed concern about the decision of Kenyan Muslims to organize into a political party. Anglican Archbishop Manasses Kuria and the general secretary of the National Council of Churches of Kenya (NCKK), Samuel Kobia, said in separate statements that

religion should play a mediating role in secular states such as Kenya. Last December, Kenya's ruling party, the Kenya African National Union, bowed to international pressure and agreed to allow the formation of opposition parties in the previously one-party state. While no date for elections has yet been announced, the NCKK recently said that it intends to invite international observers to monitor the proposed elections.

How many Episcopal presidents?

Eight Episcopalians--including George Washington and George Bush--have been president of the United States, more than any other denomination represented in that office, according to a recent book by John McCollister that profiles the religious affiliations of the nation's 40 chief executives. In *So Help Me God: The Faith of America's Presidents*, McCollister points out that the presidency has largely been held by mainstream Protestants, with John Kennedy the only Roman Catholic president, and Zachary Taylor among the very few presidents who never publicly proclaimed a monotheistic belief. The personal opinions of some of the early Episcopal presidents might have put them outside the pale of today's Episcopal Church. Washington, for example, was silent about the details of his religious faith throughout his term of office, and during the course of the Revolutionary War he even refused to take communion in an Episcopal church, ostensibly to avoid hints of religious partiality. And Thomas Jefferson, while often attending an Episcopal church, apparently did not believe that Jesus was the son of God, according to McCollister.

Islamic law imposed on Christians in northern Sudan

Discrimination against Christians is said to be increasing in Muslim-dominated northern Sudan as Islamic law is instituted there under the new military regime that declared the Sudan to be a Muslim republic. The Sudanese military ruler, Omar Hassan al-Bashir, imposed Islamic Sharia law about a year ago, following a military coup that brought him to power. Bashir has reportedly stated that southern Sudan, which is largely Christian and animist, will be allowed to choose its own legal system. The Maryknolls, a Roman Catholic missionary order, recently appealed to East African Roman Catholic bishops to launch a worldwide campaign against the alleged persecution, according to a report in the Kenya-based Africa Press Service.

Eastern Orthodox primates to convene in mid-March

Primates of all autocephalous and autonomous Eastern Orthodox churches will meet in Istanbul in mid-March at the invitation of Ecumenical

Patriarch Bartholomeos. The gathering will attempt to strengthen unity among Eastern Orthodox churches by narrowing creedal and political differences and will address contemporary concerns, such as the environment. The heightened tensions that have prevailed between Orthodox and Roman Catholics in post-Communist Eastern and Central Europe are also expected to be high on the assembly's agenda.

Archbishop of Canterbury reflects on his first year

Archbishop of Canterbury George Carey "is beginning to comprehend fully the size of his task" as he nears the end of his first year in office. According to an interview in the London *Times*, Carey has found the experience rather bruising and confusing as his public statements have drawn strong criticism and his church faces a potential split over the ordination of women to the priesthood. "There will be those who accuse you if you sit on the fence. There will be those who criticize your leadership when you give it," he told Ruth Gledhill. "In my present job I think every day how many banana-skins are there going to be littering my path--banana-skins not of my making." While clearly angered by some of the distortion of his positions, Carey seemed resigned to the inevitability "because you are living in the church which is in the world."

When is a primate not a primate?

A letter to Archbishop Michael Peers, primate of the Anglican Church of Canada, from the Wisconsin Regional Primate Research Center sought information as it prepared an *International Directory of Primatology*. "I think the primates in your study are perhaps of a different species," responded the Rev. Michael Ingham, principal secretary to the primate. "While it is true that our primate occasionally enjoys bananas, I have never seen him walk with his knuckles on the ground or scratch himself publicly under the armpits. He does have three children, but this is a far cry from breeding colonies of primates as your research project mentions," Ingham said. A response from Dr. John Hearn of the research center acknowledged that "we have strayed on this occasion from the arboreal to the spiritual." Since there are only 28 Anglican primates in the world, that places the species on the highly endangered list, Hearn said. "No doubt divine guidance will deliver both survival and expansion in the future."



news features

92063

Presiding Bishop's Address from the Chair to The Executive Council, Milwaukee, February 25, 1992

During this past weekend we gathered as a faith community and spent some intense and fruitful time listening to one another's stories. I am going to continue in that spirit and begin my address to you this morning by telling a story.

A good friend of mine, one who is practical and literal in his approach to things, tells this story on himself. During a time of spiritual dryness--to which even the most devout are subject--he was hiking alone in the mountains. He was feeling disconnected and insecure--vulnerable in the face of an unpredictable future and the precariousness of *all* life. As he hiked higher and higher, scrambling over rocks, he prayed the profound prayer of mumbled conversation with a God who seemed not to be listening. "And if you know me God, and if you are in this with me God, and if you *are* God, just give me a sign." He hiked on for a minute or two, over the barren and rocky landscape, in that state of inner mumbling and confusion. Suddenly, the trail took a turn and then, right before him he saw--a sign. It was a white sign --about three feet square. On it, in bold black letters, was written: "You are entering an area of unpredictable weather."

Now, *that* is a sign! My friend said he laughed and cried in the joy of release that comes when you have wondered where God is, and then *know*. He *had* been met. He was *not* all alone in that rocky, forbidding place. He was *not* without a comforter and advocate in an unpredictable world. God knew him, knew how it was for him. As he told it later: "God knows me so well, knows my literal nature, that if I ask for a sign he is going to put it on a six-foot pole so I won't miss it!"

I have thought about that story these last months as we have moved into our new triennium, being faithful, being obedient, and responding to how God is calling us. We too are looking for signs. We must look carefully: some of them are not going to be on poles.

Discerning the signs of the times

The plan for our retreat these past days came out of our understanding that we are responsible for discerning the signs of the times. We need to look around and see where we are. We need to map the terrain--as we plan for our future.

Jesus said: "You know how to interpret the sky. Why can't you interpret the signs of the times?" I believe Jesus calls us to do this interpretation, and I want to share with you some of the signs I see around us.

With the New Hampshire primary just behind us, it is an unmistakable, inescapable fact that this nation of ours is preparing for a very significant election. The decisions made next November as ballots are cast will help shape the future of individuals, of cities and towns, of our nation, and of our global village. Each day we read and hear from the candidates and their defenders and adversaries. We hear accusations and allegations, charges and countercharges, promises and predictions. In the midst of this, regrettably, much of our citizenry has simply tuned out. Perhaps because the election year rhetoric is just that--rhetoric. The campaigns too often fail to address at a deep level the problems we face. Too seldom do they involve the people in dialogue about our national goals and priorities.

Why Americans Hate Politics is the intriguing title of a book by E.J. Dionne, who has been a *New York Times* reporter. He writes: "Americans hate politics as it is now practiced because we have lost all sense of 'the public good.' Over the last 30 years of political polarization, politics has stopped being a deliberative process through which people resolved disputes, found remedies, and moved forward. When Americans watch politics now, in 30-second snatches, they understand instinctively that politics these days is not about finding solutions. It is about discovering strategic postures that offer short-term political benefits. We give the game away when we talk about 'issues,' not 'problems.' Problems are solved; issues are merely what politicians use to divide the citizenry and advance themselves."

Absence of moral discourse

Unfortunately, politics is a spectator sport that only occasionally bears watching. The percentage of people who vote in our nation is at the bottom of the list of industrialized countries. Only 36 percent of voters turned out for

elections in 1990.

Dionne goes on to say: "Because of this flight from public life, our society no longer fosters a sense of community or common purpose. Social gaps, notably the divide between blacks and whites, grow wider. We have less and less to do with each other, meaning that we feel few obligations to each other and are less and less inclined to vindicate each other's rights."

Because we are not engaged in substantive discourse about what matters, the gap is filled with what Dionne says are the "politics of attack and by issues that seem unimportant or contrived." I believe each of us can confirm this by bringing to mind some of the so-called "issues" of the presidential campaign to date.

This absence of moral discourse, this flight from public life, this polarization and lack of a sense of public good, surely these are disturbing signs of the times in which we find ourselves.

In a similar vein, James Davison Hunter, who is the professor of religious studies at the University of Virginia, describes what he calls the "culture wars" in a book of that title. His description of the dynamics of public culture is compelling. He makes a persuasive argument that the opposing factions hold allegiance to different sources of moral authority. Without a common basis from which to work, Hunter says that "in public discourse, 'dialogue' has largely been replaced by name calling, denunciation, and even outright intolerance. In the words of the old adage, the contemporary culture war has become a contest that will determine 'not who is right--but who is left.'" He says that "in today's cultural climate, voices of quiet, reflective passion are rarely heard."

I think both of these observers of the political and cultural scene have something to say to us as we try to discern the signs of the times. We have only to look around us to see the tragic results of the erosion of community and the flight from public discourse and involvement they point out. I will name one. This February we have been celebrating Black History Month. In our church we have observed Absalom Jones Day, honoring an African American, born in slavery, who became the first black priest in our church. These are the positives. We don't have to look far to see the negatives. We don't have to look far to know that persons of color--looking at the signs--see a *regression* in progress toward equality. See a *rise* in bias-related incidents and crimes. See a diminishment in hope. See a dream deferred--once again. My dear friends, as we recommit ourselves to the eradication of racism, let us not ignore those signs. They are all around us.

Where is the Episcopal Church?

So, we read the signs, as we have done this past weekend on retreat, and we ask, Where are God's people in this? Where is our community? Specifically, we, as presiding bishop and Executive Council, might ask: Where is the Episcopal Church?

In a lesson for this evening we read from John: "We love because he first loved us.... The commandment we have from him is this: those who love God must love their brothers and sisters also." My dear friends, I believe this fundamental commandment says a great deal about how we are to live in these times: "Those who love God must love their brothers and sisters also."

Let there be no mistake. The church--and I speak now specifically about the church in which you and I have leadership responsibilities--the church discerns the signs of the time as the first step of being faithful to living *in* the time, but being *of* the kingdom. Being *of* God's kingdom.

As God's people we must *not* take on the political and cultural models with all their imperfections. We must bring the insights and ways of our faith, of the kingdom, to our cultural and political life, rather than bringing the tactics and rules of our political and cultural life to our life of God's people. I would like to suggest there are ways to do this, and things to avoid.

As a start I say: Beware of sound-bite theology. It is not an easy thing to do theology in an age of sound bites, 30-second solutions, and facile explanations that don't explain much of anything. Partial facts are no substitute for deep truths. For those deep truths we must search.

We must not appropriate to our faith community the model of campaigning. We are meant to be proclaiming...not campaigning.

We must not appropriate to our faith community the model of applying simplistic labels. Labels serve political groups imperfectly. They utterly fall apart when we are describing the blessed company of all faithful people.

We must not appropriate to our faith community the need of the culture to be "right" about this or that. We are not meant to ask if we are right, or at least more right than someone else. We are meant to ask if we are faithful. And don't worry. God will sort out the rightness.

We must not appropriate to our faith community a hankering after power and authority. We do not take the authority of God unto ourselves. As I said to you in my homily on Saturday, our Lord tried to explain that to James and John.

As we look for signs, I want to tell you that I see some other signs, some powerful signs in our faith community. They do not look like those I have spoken of in the culture. I believe they are signs of the kingdom, and I rejoice in them. *We* can rejoice in them.

Toward full collaboration

One of these signs of the kingdom is our understanding of the necessity for partnership. Over the last month or so I have met with various bodies in our church, among them the Joint Standing Committee on Planning and Arrangements as they began preparations for our 1994 General Convention in Indianapolis, and the Executive Committee of the Joint Standing Commission of Program, Budget, and Finance. In those meetings there was a new sense of how we are meant to work together, how we need to work across lines. I know we all agree that the wonderful sharing we have just had with members of Program, Budget, and Finance at our retreat was a sign of our interconnectedness.

Also, last month I had a superb meeting with the senior management of my staff. This was a gathering of about 23 or so persons who have management responsibilities on my staff. There again I witnessed not only a high level of commitment to a partnership with the broader church, but a stepping back from any sense of "turf" toward full collaboration across unit lines. This meant a great deal to me, and to all of us as we gathered for that time of sharing.

I have said before and I will say again that there is not a finer, more committed group of men and woman anywhere in the church than the dedicated individuals who carry out their ministry serving on my staff. They are working diligently in response to the mandates given by General Convention, and to assist in the ministry and mission of the dioceses and the parishes. It is very true to say that in many, if not most cases, these women and men *are* the program.

The reorganization and downsizing that took place last fall after General Convention have committed us to making creative changes in how we do business. We are working toward doing fewer things better. We are focusing on enabling the dioceses and parishes for ministry and we celebrate the fact that the ministry of local congregations is growing ever stronger. I believe this is a direct result of a recovery of our understanding of the ministry of all the baptized. That is another sign of living in the kingdom. In the kingdom we honor and support the ministries of one another. We must continue to do so as we move through this triennium, facing and prudentially anticipating the economic realities. We must pay attention to where the needs are and how we can respond. We must look at the problems, knowing that we are called to be part of the solution.

In a further word on the signs of the times I call to your attention the absolutely superb paper you have received from the treasurer as part of her annual report on our statistics. *Episcopal Church Trends: Analysis and*

Suggestions for Action is real grist for our mill to enlighten us--and I might say *encourage* us--in the short range, and to assist us as, led by the [Executive Council's] Planning and Development Committee, we work through our long-range plans.

In much the manner of my friend hiking in the mountains, I too have looked carefully at the signs. I have tried to read and interpret what I see before us, particularly in the first year of this triennium. I want to share with you now my best thinking, and my recommendations about how we can be responsible in the stewardship of our resources and creative in our ministry over this next year. I am making these recommendations about the 1992 budget following consultation with senior executives, then the senior staff for program, and most recently with the Administrative and Finance Committee.

People are program

I want to note here that I believe we have only begun to appropriate all of the wisdom that came out of our time together this weekend. We are beginning together to look at our opportunities and our resources in fresh ways. I further believe that what I will put before you this morning is not only faithful to the substance and spirit of General Convention, but that it reflects the new understanding that we are together coming to as we, with God's help, discern the signs of the kingdom.

Before I get to the specifics, let me note three guiding principles that came out of General Convention on which my recommendations are based. First, I spoke earlier of my understanding of people being program. I refer to those persons who make up my staff who work with the various entities of our church and our partners around the world. These staff persons, whose numbers have been reduced while their tasks have increased, carry out ministry on behalf of our whole church, and also support and enable the ministries of dioceses and parishes. We have made commitments to their ministries, and we must honor those commitments.

Second, we came out of the General Convention very clear that the recovery of our understanding of the ministry of every baptized person--to which I alluded earlier--has implications for how we deploy the total resources of this church for ministry. Local congregations need to be supported in work locally. They need to be strengthened and affirmed in doing what they do best. Similarly, the diocesan structures and the national structures need to do what is best done at those levels.

Working in partnership

In sum, the gifts of the spirit are given to the community and we are

called to work together, honoring the gifts of one another. We are called to work in partnership, and we are called to work in ways that bring out the best each of us has to offer, so that all may lay their gifts before the altar.

Having articulated the guiding principles, let me now lay before you the four guidelines I propose as we make our budgetary decisions for 1992.

First, I recommend that we fully meet the amount budgeted in 1992 --for base budget support for national staff and fixed costs. That amount reflects the effects of downsizing and restructuring.

Second, I recommend that we fund at 95 percent the direct support for overseas and domestic dioceses, including the diocesan ministries of the Episcopal Council on Indian Ministries and Coalition 14, Black Colleges, ecumenical partners--that is, the National Council of Churches and the World Council of Churches--as well as the Anglican Consultative Council and our direct support of the dioceses in the wider Anglican Communion.

Third, I recommend that, after the first two commitments have been met, the remaining funds be allocated for our national programs proportional to the funding originally allocated by General Convention. I have directed the senior executive for program to provide me with specifics for the implementation of the program priorities with the resources currently available, with a full report to be made to the Executive Council at our next meeting. We will work toward fulfilling the mandates we have been given, to the best of our abilities, in the best way we know how, using the resources available.

Fourth, I recommend that should greater funding than anticipated become available, or less than anticipated be received, those dollars be added to, or subtracted from, this final category--that is, the program dollars we have to work with.

Fresh vigor in mission and ministry

These indeed are challenging times. They are also calling on the best in us. We have financial restraints, but our budget is and will remain balanced, and we will make choices that may lead on, sometimes unexpectedly, to a strengthened common life in Christ and fresh vigor in our mission and ministry.

I began by telling you of a hiker, alone in a forest--or so he thought. Then, he found he was not alone. I end with another kind of forest, another pilgrim on the path. I share this from Thomas Merton because I resonate so much to it in my own soul. I offer it to you, hoping it will speak to you as well.

"The Lord has been very good and yet I still fight my way through the

forests. That is to be expected. I can depend less and less on my own power and sense of direction--as if I ever had any. But the Lord supports and guides me without my knowing how, more and more apart from my own action and even in contradiction to it. It is so strange to advance backwards and to get where you are going in a totally unexpected way."

Totally unexpected. That is what grace is all about. A gift. My dear friends, we must read the signals, discern the signs. Living in the kingdom as we do, let us, above all else, pray for grace. Let us rejoice at our life in the kingdom and thank God for what we have been given from his full store, grace upon grace.

92064

The presiding bishop's 1992 Easter message

The other side of the cross

And Jesus said: "I came that they may have life, and have it abundantly."

With the dawning of Easter Day once again we celebrate the wonder of Christ's resurrection, and the dazzling power of his abundant love for us. Once again we have moved with him through dark hours--to the cross--to the tomb--and into the glorious new morning that is Easter. We celebrate his life and his triumph over death. In so doing, we also celebrate our lives, and the triumph--through him--we have over death. We have all known troubles and no doubt will see more, but now we can look at them from the other side of the cross.

Is it your experience, as it is mine, that those who struggle, who face each day a road that tests them in ways that seem unendurable, are often most acutely aware of the abundance of the kingdom? Hope in the Lord is often born out of despair in the world, and knowledge that the triumph of Jesus is our victory as well. We can see that in the leper colonies of Okinawa, where smiles light disfigured faces as God's holy name is praised. We learn it walking dusty streets of townships in South Africa, as children of apartheid give witness to the hope that is in them. We can learn it from Palestinian

Christians, weary and worn by their dispossession, who can still speak with joy and courage of the faith they possess in such large measure. We learn it at the bedsides of those whose bodies suffer and waste. And we can learn it anywhere tears of grief become the first balm for the fresh wound.

It is said that these are times of scarcity. In some ways, that is true. It is only part of the truth. The larger truth, the deep truth for us as Christians, is that Christ came so we might have life--and have it abundantly.

Let us live in knowledge of that abundance. Let us rejoice together that we have moved with Christ to the other side of the cross--into the glorious life that is ours--in him.

Edmond L. Browning
Presiding Bishop and Primate

92065

Presiding Bishop's Fund helping Russian Church minister to the sick

by Katerina Whitley

St. Petersburg is a city of elegant palaces and many architectural gems. In the overarching gloom of heavy skies and dirty melting snow, the pastel colors of the buildings still have the power to surprise and, when the sunlight breaks the gloom, to enchant.

The city Peter the Great built as his window to the West has many qualities that reflect the best of Europe--but good medical care is not one of them. Five million people live in the former Leningrad, and a million of them are said to be in need of medical care.

Of all the revelations that reached the outside world since the breakup of the former Soviet Union, the miserable state of medical care may be the most shocking. "The patients are blamed for not enduring pain, and the atmosphere in the hospitals is one of depression and hostility," said the Rev. James McReynolds, an Episcopal priest who has visited the former Soviet

Union 27 times while hosting groups through Trinity Church in New York City.

In February a working group of six Episcopalians visited St. Xenia's Hospital, the first charitable hospital established since the Revolution of 1917.

"We thought this fact-finding trip was an excellent opportunity for us to continue our commitment to the Russian people," said the Rev. Bill Caradine, assistant deputy of the Presiding Bishop's Fund for World Relief. The fund gave a \$100,000 grant to Patriarch Alexy II of Moscow and all Russia during his recent visit to the United States.

Two members of the group accompanied \$35,000 worth of much-needed medical supplies all the way from San Antonio, Texas, to St. Xenia's. Mrs. Betty Chumney and Dr. Robert Ayers, Jr., presented a sterilizer and supplies to St. Xenia's and included some supplies for a neighboring neuropsychiatric hospital still run by the state. Both are on the grounds of the Alexander Nevsky monastery.

A study in contrasts

Dr. Alla Gurina, a psychiatrist who is administrator of the hospital, led the group through the cold, bare halls of the government hospital, devoid of warmth or comfort. In the women's ward on the top floor, women stand or sit in the hallways, their eyes vacant, many with shaved heads, and dressed in drab, ugly robes. Inside the ward, the beds are jammed together with little room for movement--or privacy. And yet Dr. Gurina is able to say that "things are so much better now since perestroika that many of them ask to come here."

When the group walked across the yard, back toward the seminary and St. Xenia's hospital, they entered another world. Clean and warm, St. Xenia's exudes everything that is lacking in the state hospital. The religious identity is immediately apparent, with a literature table near the entrance and icons on the walls.

Dr. Alexander Muzonov, director of St. Xenia's, is young and quiet. When the subject of the faith comes up, however, he became animated and eloquent. He said that he expects professionalism from his staff but also a Christian commitment.

When asked his own personal story, Dr. Muzonov said that his parents were not believers, "but my grandmother was." With a smile, he said that God cannot be denied. To remind both staff and patients of that presence, Dr. Muzonov puts icons in every room. And he is working to furnish the small chapel used for morning prayer and Sunday liturgy.

A place of life—not death

The buildings were returned to the church in 1989, and Father Vladimir Sorokin, rector of the St. Petersburg Theological Seminary, asked permission to operate a Christian charitable hospital. Somewhat amazed when permission was quickly granted, he launched efforts to renovate the facilities, and the doors were opened to the elderly and poor a year ago.

At first they came to die, Dr. Muzonov said. Of the 120 patients treated by St. Xenia's in its first months of operation, however, only four died. With clean, uncrowded rooms, nourishing food, and a caring staff, St. Xenia's quickly became a place of life, not death.

St. Xenia's is a tribute to the vision and pragmatism of Father Vladimir. He spoke honestly about the confusion sweeping his country and his church, but expressed an eagerness to learn about the movement called "social justice. We have our rich spiritual tradition but we need to learn from you about social justice," he told his new friends from America.

--Katerina Whitley is information officer for the Presiding Bishop's Fund for World Relief.



reviews and resources

92066

Book Review (1)

Human Sexuality and the Christian Faith. A study issued by the Evangelical Lutheran Church in America (ELCA).

Reviewed by Howard Anderson

Episcopalians and Lutherans do not always approach issues in the same manner. But in the case of the Evangelical Lutheran Church in America's important study of human sexuality, *Human Sexuality and the Christian Faith*, there is a remarkable similarity in the approach that the General Convention urged Episcopalians to take and the thrust of the Lutheran study.

The study begins by providing provocative questions that force each reader to critically examine the origins of his or her attitudes about sexuality, including those attitudes that might have been created in one's relationship with the church. The study looks at three primary areas--sexual abuse, gay and lesbian relationships, and genital sexual relationships outside of marriage. While one could contend that there are other areas of concern, I believe that the ELCA committee chose the issues that seem to be most pressing to people today.

Both Lutherans and Episcopalians embrace a wide variety of attitudes about sexuality. One of the most creative aspects of the study is the way it juxtaposes a variety of views. In raising questions about gay and lesbian relationships, for instance, the study quotes hypothetical "church members" who view same-sex relationships as "sinful" and to be discouraged, those who feel that committed same-sex relationships should be encouraged as an alternative to promiscuity, and those who feel that these relationships should be openly recognized by the church.

The presence of the major points of view makes dialogue virtually

inescapable. To encourage dialogue on sexuality, not to "convert" people to one point of view or the other, is, I believe, the intent of the General Convention action.

The chapter "Human Sexuality in the Bible" begins with a disclaimer that the Christian faith is faith in Christ, not in the Bible. Without claiming that the study embraces the Anglican triad of reason, tradition, and Scripture, the approach in the chapter does resonate with an Anglican approach in many ways.

The study examines the sociological and historical context of Old and New Testament materials relating to sexual practices and morality. Rejecting the fiction of immutable "natural law," the study finds that "there is no natural, pristine order to which we can return. That is why Christians view all structures, including those that order our sexual life, as historically conditioned and subject to change.... Morality is never a settled package.... It is continually changing. We must be open to the possibility that faithfulness to Christ's mission in our day may cause us to question some moral rules and practices we have inherited. We are a part of a living, dynamic tradition."

The footnotes contain interesting exchanges that reveal the diversity of opinion among biblical scholars. Like any good Lutheran document, the exegesis of the Greek word usages fills several pages of notes. For the serious reader, the notes are as valuable as the text itself.

The chapters "Our Stewardship of Sexuality Today" and "Specific Issues of Concern Today" are hard-hitting, honest, and values-oriented. They raise the questions that most Episcopalians raise, and approach these controversial issues with unblinking clarity about the diversity of opinion, and the need to remain open to those whose attitudes differ from ours.

The Lutheran battle between "Law and Gospel" is present throughout, but seldom disrupts the flow of the material. Speaking eloquently about the central need for understanding to promote true dialogue, the study says that "our human vulnerability, especially evident in sexual activity, needs to be protected by boundaries that are safe and reliable. At the same time, compassion sometimes pulls us beyond established norms."

Divorce, gay and lesbian relationships, sex outside of marriage, sexual abuse--these are the stuff of headlines. But they are also a source of anguish for many Episcopalians. This study is a humane piece, which calls us to compassion for those whose marriages have ended, for those who are single and who do not possess the gift of celibacy, those who are the "victims" of conventional morality often portrayed as the authoritative position of the church.

While affirming the church's traditional teachings about sexuality, it

also affirms that "sexuality is God's gift to all people," and raises the issues single people and gays and lesbians face. "Many gay men and lesbian women are well adjusted and live out faithful, committed sexual relationships, but without the social approval and support that heterosexual couples take for granted."

It is important to listen to the personal stories of gay or lesbian people and their relationships. How can the ministry of your congregation help people develop more healthy sexual relationships? How have some views of marriage covered up or contributed to the incidence of sexual abuse within marriage? What about teenage sexual activity?

These are the kinds of study questions that are presented by this work. The study guide, questions, bibliography, and even suggestions for adapting the study for use with youth would be invaluable to any Episcopal parish serious about an honest dialogue around human sexuality. One can only hope that the Episcopal Church is ready, in a way it was not when "Sexuality: A Divine Gift" was completed, to engage in an honest and open dialogue about one of the most pressing issues facing individuals and communities today.

The study can be ordered at the cost of \$1.00 plus postage and handling from ELCA Distribution Service, 426 South Fifth Street, Minneapolis, MN 55440; telephone (800) 328-4648.

--Howard Anderson is stewardship officer for the Diocese of Minnesota and a member of the Standing Commission on Human Affairs.

Book Review (2)

Many Servants: An Introduction to Deacons. By Ormonde Plater. Cowley Publications. 281 pages. \$12.95.

Reviewed by Boone Porter

Plater gives evidence that the Holy Spirit is causing the diaconate to blossom and bear fruit. However much or little we have previously known about the diaconate, Plater's book can inform and stimulate us, and show us the importance of the topic.

After laying a theological foundation, Plater's book surveys the history of the deacons in past centuries, becoming more detailed as he approaches the present situation in the United States.

In recent years, Plater explains, there have been considerable changes in the diaconate. Women have been ordained deacons on the same basis as

men. Deacons are no longer seen as mainly chalice bearers or as less trained and less expensive substitutes for priests. Rather, the ancient vision of the serving ministry of deacons has been revived, often with dynamic results.

The author offers many suggestions on the training and supervision of deacons. In the latter part of the book, brief sketches are given of deacons in a variety of dioceses, and the truly astonishing variety of ministries they carry out. Some are training and leading lay volunteers in these forms of service.

--Boone Porter, former editor of *The Living Church*, lives in Southport, Connecticut.

Resources

Total ministry conference to be held in May

From Gathering to Going Forth, a conference sponsored by the Total Ministry Task Force of the national Episcopal Church, will be held May 29-31 at Kanuga Center, Hendersonville, North Carolina. Keynote speakers will be Jane R. Cosby, the Province III partner in evangelism, and William E. Diehl, author of *The Monday Connection*. The conference will share ideas for helping diocesan teams implement Canon III.1, which calls for "the development and affirmation of the ministry of all baptized persons." The three-day gathering will include workshops, resource sharing, worship, Bible study, and opportunities for networking. Registration costs \$110, and includes room and meals. For further information, contact the Rev. John T. Docker, Office for Ministry Development, Episcopal Church Center, 815 Second Avenue, New York, NY 10017-4594; telephone (800) 334-7626, extension 5246.

Women's History Project schedules May 30 meeting

The annual meeting of the Episcopal Women's History Project (EWHP) will be held on May 30 at the Episcopal Theological Seminary of the Southwest, in Austin, Texas. Dr. Nelle V. Bellamy will be honored by the EWHP for her 30-plus years' service as the national archivist of the Episcopal Church. Dr. Joanna B. Gillespie, visiting scholar at the University of Arizona, will lead a workshop on oral history, and Ruth Ann Alexander, professor emeritus of English at the University of South Dakota, will conduct a session titled "Remembering Our Spiritual Foremothers." The EWHP is noted for contributing missing historical data on women in the church, as well as compiling original works. The annual meeting is open to members and all

other interested persons. Registration is required for workshops. If lunch is desired, a check in the amount of \$10 should be made payable to the EWHP and mailed before May 10 to Helen McAllister, 507 Bluff Estates, San Antonio, TX 78216.

Workshop kit on media coverage of Persian Gulf War

Images of Conflict: Learning from Media Coverage of the Gulf War is a workshop kit that explores how the media helped shape public response to the Persian Gulf War. The package was prepared by the publisher of *Media & Values* magazine, a nonprofit organization that seeks to empower people to make independent evaluations of what they see, hear, and read in the media. In two 1-1/2 hour sessions, the workshop looks at military censorship, Pentagon media management, crises reporting, stereotyping, loaded language, euphemisms, and other devices used to mold public opinion. A step-by-step leader's guide is provided, along with handout masters, evaluation forms, and issue 56 of *Media & Values*, *The Media: In War and Peace*. An accompanying 12-minute video, *Lines in the Sand*, is suggested as a discussion starter. The workshop kit is suitable for a wide variety of groups, from high school age up. The complete *Images of Conflict* kit costs \$34.95, plus \$3 for shipping and handling, and is available from the Center for Media and Values, 1962 South Shennandoah, Los Angeles, CA 90034, or telephone (310) 559-2944 for Visa or Master Card billing. The kit and video can also be purchased separately for \$19.95 each plus \$2 shipping and handling.

Study examining Liberian situation now available

Uprooted Liberians: Casualties of a Brutal War, a study paper on the current situation in Liberia in the wake of its civil war, has been issued by the U.S. Committee for Refugees (USCR). "Although a cease-fire declared in November 1990 ended the fighting, there is still much insecurity and no real resolution to the conflict," the study paper said. Copies may be ordered from the USCR, 1025 Vermont Avenue, NW, Suite 920, Washington, DC 20005.

Resource to facilitate group discussions of global issues

Global Education for Mission: A Leader's Guide, a manual to assist groups in examining global issues and events, has been mailed to all parishes and diocesan bishops, as well as to the Peace and Justice, Christian Education, and Women's Social Witness networks. It is to be used in conjunction with background materials on the topics under discussion. (Information packets on both the Middle East and the international debt crisis are currently available from Parish Services at the Episcopal Church Center in New York; telephone

(800) 334-7626, extension 5117.) For further information, telephone (800) 334-7626, extension 5334 (Anne Connors) or extension 5242 (Linda Grenz).

Photos available for this issue of ENS:

1. First woman priest in Anglican Communion dies (92060)
2. Presiding Bishop's Fund supporting Russian hospital (92065)
3. Graph indicating Episcopal Church membership growth

If you would like to purchase a photo, contact the Episcopal News Service at (800) 334-7626.

ENS can be reached by beeper

The Episcopal News Service now has a beeper number that can be used after the offices are closed, on weekends, or during emergencies. Dial (800) 946-4646, and leave your number. Sorry, the beeper works only east of the Mississippi River.

Tentative mailing dates for future ENS releases are March 20 and April 10.

